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A Short Analyſis of a part of the ſecond Chapter of S. Iames, from the 14. verſe to the end of the ſame.

With a briefe confutation of the Rhemiſtes Annotations thereupon written.

By Iohn Morgan.

1588.

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¶ Imprinted at London by Thomas Orwin, for Edward Aggas.
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Annotations [illegible]

vpon [illegible]

BRITISH MUSEUM

By Iohn Morgan.

1588.

¶ Imprinted at London

by Thomas Orwin, for

Edward Aggas.

1588.

¶ To the Right Honorable, *and VVorſhipfull Ladies, the Ladie* Walſingham and Ladie Sidney:

John Morgan *wiſheth encreaſe* of all heauenly and ſpirituall grace in Chriſt.

ELect and Chriſtian Ladies, as nothing is more neceſſarie to our ſaluation, nothing more pleaſant to the inward man, renewed in knowledge, after the Image of him that created vs, then the knowledge of that high myſterie of our iuſtificatiō by faith only: which doctrine is euen the ſoule of the Church, againſt which, as Sathan hath layd all his engines, that this ſubſtantial poynt of Chriſtiā religion, might either by force be ouerthrowne, or with ſubtiltie might be vndermined; ſo it hath pleaſed the Lord to rampire in this doctrine: with ſuch a fierie wal of Scriptures,

that all the gates of hell cannot preuayle agaynſt it. But as Sathan is wont ſometime to transforme himſelfe into an Angell of light, ſo by the Scriptures he ſeeketh to ouerturne the Scriptures: but yet the ſworde of the Spirite, which is the word of God, is of ſuch ſharpe edge, that it hath alwaies and will to the end cut aſunder all the knottie quiddities, which our aduerſaries (though neuer ſo conningly) ſhall endeuour to contriue againſt the plaine trueth, reueiled in the Scriptures. For experience wherof, I haue here dedicated to your Worſhips, a littleremainder of my labours, reading in my charge vpon the Epiſtle of Sainct *Iames*: wherein as I laboured to teach the trueth of God plainly for the capacitie of the ſimple; ſo likewiſe, as occaſion was offered, according to my poore skill, I aſſaied to confute errors of ſeducing Spirites: which if it ſhall pleaſe you to accept, as willingly as I do offer the ſame vnto you ductifully, I ſhall thinke the fruite of my labours well beſtowed, to bee receiued

into

into the hands, and peruſed with the eyes of two ſo vertuous and religious Ladies: and the rather I am incouraged hereunto, becauſe I would prouoke a freſh the eger appetites of thoſe which haue ſtaied (too long I am ſure, as they thinke) with a fore-taſt of ſome little banquetting diſh, to make them longue the more for the whole ſeruice, moſt artificially and richly, I hope, ere it bee long, of thoſe to bee brought out, which are able to prouide the diet, and furniſh the prouiſion of a Princely table: who (I am ſure) will no more be offended with me for ſhaking a light Launce agaynſt the Campe of Antichriſt, then worthie Generalls, and valiant Coronels are wont with their Captaines for ſhewing their valure, and ſmiting a ſtraggler comming in his way, whoſe comming might ſomething preiudice any corner of the hoaſt. And now to you, O *Romiſh Rhemiſts*: when wil you open your eyes to ſee the trueth? when will you take that precious *Collyrium*, a ſoueraigne eye-ſalue, wherof *S. Iohn* ſpea- Reuel. 3. 1

keth, that you may once see your bondage to that *Italian Antichrist*: Λατεινος, you know what is meant, when will you learne to see the glorious libertie of the Sonnes of God? Will you be more blind then the *Turkes*, who though they are *Agarenes*, yet will be called *Saracenes*? But you who pretending Catholikes, the Mother Church, the sonnes of *Sarah*, wil yet for all this, as though you were borne of her wombe, ioyne with *Hagar*. You will not be iustified only by grace, by the free promise only, as *Isaac* was borne, but as that lusty yonker *Ismael*, you wil mock *Isaac* as a *Solifidian*, and more then that persecute the lawfull heires with fire and fagot; you will be borne by the strength of flesh, and not by the power of the promise, only: A lustie dame must bee your Mother, or els you will not haue *Abraham* to be your Father: you will ioyne nature with grace: O blind generation; you will not worke but for hire: you will do no good deedes, but to auoyde the whot scalding house of Purgatorie: O seruile broode.

brood. If you will not beleeue me, I pray you giue eare to that old, eloquent, good father *Nazianzene*. *If thou be a bondslaue, then feare the whippe: if thou be an hyreling, then looke only for thy rewarde: but ouer and besides this, if thou be a (naturall) Child, then reuerence (God) as thy Father: Do well, because it is good to obey thy Father: yea, and although thou shalt haue nothing els, yet euen this shall be thy reward: that thou hast been obedient to thy Father*. Thus leauing these Iesuites to bee schooled of so graue and reuerend a Father, till his fatherhood and their owne conscience, better instructed, shall direct them, I commend your good Ladiships to the fatherly protection of the heauenly Father, who is the father of all mercies, and the Father of the whole familie both in heauen and earth. To whom be al praise and glorie ascribed for his free and vndeserued mercie, both now and euermore.

Nazian. de Sancto Bap mate.

Yours most bounden to pray for your good Ladiships in the Lord,

I. M.

Nazian. de Sancto Basilio.

Rhemists Annotations

in 2. Chap. of Iames.

Verse. 13. Iudgement without mercie.] Nothing giueth more hope of mercie in the next life, then the works of Almes, charitie, and mercie, done to our neighbors in this life: Neither shall any be vsed with extreame rigour in the next world, but such as vsed not mercy in this world, *Aug. de peccat. merit. lib. 2. cap. 3.* which is true, not only in respect of the iudgement to euerlasting damnation, but also of the temporall chastisement in Purgatorie, as *S. Augustine* signifieth, declaring that our venial sinnes be washed away in this world, with dayly works of mercy, which otherwise should be chastised in the next, See *Epist. 29.* aforesaid *in fine*, and *lib. 21. De Ciuit. Dei. cap. 27. in fine.*

Answere.

COncerning the temporall chastisement in Purgatorie, as the Iesuits do place the principall buttresse of defence therof in S. Augustine. But how inconstant Au-

gustine was in this error, appeareth by this, that sometimes he doubteth whether there be any such matter, other-whiles he seemeth plainely to deny all other receptacles of the soules departed, beside heauen and hell: for both in his *Enchiridion ad Laurentiũ 69. cap. Et de octo Dulcitij in quæstionibus quæst.* 1. he saith, That as it is not incredible, that such a matter may be after this life, so it may be doubted whether it be so or no, likewise in his booke *De fide & operibus cap. 16.* he hath these words, speaking of that text of S. Paul, 1. Corinthians 3, Therefore whether in this life only men suffer these things, either after this life such iudgements do follow, it abhorreth not, for as much as I thinke, from the reason of truth the vnderstanding of this sentence. Againe, in *Hypognost. cont. Pelagianos lib. 5*, he acknowledgeth the kingdom of heauen, for to receiue the godly, & hell fire for the punishmẽt of the wicked, but a third place saith he we are altogether ignorant of, neither do we find it in the holy Scriptures. To the like effect he writeth, *De verbis Apostoli, Sermone 14*, where he acknowledgeth the right hand and the left hand of God, that is, the kingdome of heauen, & the paines of hell, the middle place he vtterly denieth, wherein infants might be placed, because there is no mẽtion therof in the Gospell.

The

The foundation of Popiſh Purgatorie, is the diſtinction of mortall & venial ſinnes, whereas the word of God plainly determineth, that euery ſin is mortall, & deſerueth eternall death. Curſed is euery one that abideth not in all things that are written in the Lawe, to fulfill them, Deut. 27. The ſoule that ſinneth ſhall dye, Ezek. 18. The reward of ſinne is death. And as for that diſtinction which S. Iohn maketh, *cap. 5. 1. Epiſt.* of a ſin to death. A ſin not to death, hath nothing common with that of the Papiſts, for all ſin that by ꝑ mercy of God is pardonable, he calleth a ſin not vnto death, for which God is intreated, that giueth life to them that haue ſo ſinned: and that ſinne he counteth vnto death, which is irremiſſible, as obſtinate and wilfull apoſtacie. Heb. 6. Blaſphemie againſt the holy Ghoſt, Mach. 12, for which it is not lawfull to pray, thus by the iudgemẽts of Gods word, are all ſins mortal, which the Ieſuits call veniall, and all that they count mortall, by Gods ſpirit are counted venial: for by the iuſtice of God all ſins are mortall, but by his mercy they are all pardonable, except that ſinne vnto death, whereof S. Iohn ſpeaketh.

Rhemiſts Annotat. Iames 2. verſ. 4.

Ver. 14. What ſhall it profit, if a man ſay he hath faith.] This whole paſſage of the Apoſtle

is so cleere against iustification or saluation by only faith, damnably defended by the Protestants, and so euident for the necessitie, merit, or concurrence of good works, that their first Author *Luther*, and such as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift, nor false glose for the text, deny the Booke to be Canonicall Scripture. But *Caluin* and his companions disagreeing from their ministers, confesse it to be the Scripture. But their shifts, and fond glosses, for answere of so plaine places, be as impudent, as the denying of the Epistle was in the other: who would neuer haue denied the Booke, thereby to shew themselues Heretikes, if they had thought those vulgar euasions that the *Tridentini*, and *Caluinists* do vse (whereof they were not ignorant) could haue serued. In both sorts, the christian Reader may see, that all the Heretikes, vaunting of expresse Scriptures, and the word of God, is no more but to delude the world: whereas indeede, be the Scriptures neuer so plaine against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all, and to see *Luther, Caluin, Beza*, and their fellowes,

sit as it were in iudgement of the Scriptures, to allow, or disalow at their pleasures, it is the most notorious example of Hereticall pride and miserie that can be: See their Prefaces, and Censures vpon this Canonicall Epistle, the Apocalypse, and other.

Aunswere.

IF the Doctrine deliuered by S. Paule, defended by the auncient Fathers be damnable, of our iustification by faith only, we haue no skill of such sharpe censures. Was it damnably vttered by *Basile, in Homil. de Humilit.* This is sound and perfect reioycing in God, when as a man is not lifted vp with his owne righteousnesse, but knoweth him-selfe to be voyde of true iustice, but to be iustified by faith alone in Christ: for verely, to beleeue alone, is righteousnes. And *Nazianzene*, Take away your merit, and as for the necessitie and concurrence of good workes, we yeeld that good workes are necessarie to saluation, and the fruites of faith, do alwayes concurre, that a good tree doth bring forth good fruites. If they be to be counted Heretikes which haue doubted of the authoritie of this Epistle, *Eusebius* then *lib. 2. cap. 23.* counting the same in plaine words, a Bastard:

περὶ εὐσεβείας: Δικαιοσύνη μὲν γὰρ καὶ τὸ πιστεύσαι μόνον.

Luther then hath a companion with him in this his opinion. The Councell of *Laodicea*, *cap. 59.* did leaue the booke of Reuelation out of the number of Canonicall bookes. *Dionisius Alexandrinus* writeth, as *Eusebius* reporteth, *lib. 7. cap. 25.* that many of his predecessors vtterly refused & reiected the booke of Reuelation. Now if that which you obiect against *Luther* were true, his error therin, common to him with others, must neither preiudice the authoritie of that Epistle, nor the credit of those who reuerence the same as a portion of Gods word, reade it, and expound it in their Churches. Who haue wrested the Scriptures, you, or we, might heere be at large set downe to your shame: the glases of the Zuinglians and Caluinists, as you call them, wherein do they differ frō your Angelicall Thomas vpon this chapter, or the ordinarie glosse vpon this scripture, saying that *Abraham* was iustified without works by only faith, but yet the offering of his sonne was a testimonie of his faith and righteousnesse. Nay, it is not Caluin and Beza that sit as Iudges vpon the Scriptures, to allow or disalow at their pleasures, *Ambrose Catharine* vpon the Epistle *ad Galat. cap. 2.* It is the Popes proper priuiledge to canonize Scriptures, or to reprone Scriptures: this indeed is the most notorious

example of hereticall pride and miſerie, that can be: whereas you bid vs ſee the Prefaces of *Luther* and others, I referre you to *Luthers* Preface before his workes, and there you ſhall ſée the modeſtie of *Luthers* ſpirit. Before all things, I pray the Godly Reader, and beſéech him, for our Lord Ieſus Chriſt his ſake, that he would reade theſe things with iudgement, nay rather with much pitie, and let him knowe that ſometimes I was a Monke.

Rhemiſts Annotation.

Verſe. 21. Abraham was he not iuſtified by workes?] It is much to be noted, that *S. Auguſtine* in his booke *De fide & operibus, cap. 14.* writeth, that the Hereſie of only faith iuſtifying or ſauing, was an old Hereſie in the Apoſtles time, gathered by the falſe interpretation of ſome of *S. Paules* profound diſputation, in the Epiſtle to the *Romanes*, wherein, hee commended ſo highly the faith in Chriſt, that they thought good workes were not auayleable: adding further, that the other three Apoſtles, *Iames*, *Iohn*, and *Iude*, did of purpoſe wright ſo mutch of good workes, to correct

the said error of only faith, gathered by the misconstruction of S. Paules words: yea when *S. Peter, Epist. 2. cap. 3.* warneth the faithfull, that many things be hard in S. Paules writings, and of light vnlearned men mistaken to their perdition: The sayd *S. Augustine* affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good works: and in his Preface of his Commentarie vpon the 31. Psalme, he warneth all men, that this deduction vpon S. Paules speach: *Abraham* was iustified by faith, therfore works be not necessarie to salnation, is the right way to hell and damnation. And lastly, (which is in it selfe verie plaine) that we may see, this Apostle did purposely thus commend vnto vs, the necessitie of good works, and the inanity and insufficiencie of only faith to correct the error of such as misconstrued S. Paules words for the same. The sayd holie Doctor, *lib. 83. q. 9. 76.* noteth that of purpose he tooke the verie same example of *Abraham*, whome S. Paule sayd to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified, and blessed of

God,

God, to wit, his obedience and immolation of his only Sonne. But how S. Paule ſaith that Abraham was iuſtified by faith, ſee the Annotations vppon that place, *Rom. 4. verſe. 1.*

Aunſwere.

YOur note out of S. Auguſtine is not worth the noting, for any thing that our doctrine can be thereby touched: for S. Auguſtine in that place writeth againſt the wicked opinion of thoſe, who miſtaking S. Paules words of iuſtification by faith without works, do by an euill ſecuritie neglect to liue well, not ſeeking by true faith the helpe of God, to the ouercomming of their owne euill concupiſcences, but do deſpiſe the works of righteouſnes, and by a dead faith do promiſe to them-ſelues euerlaſting life: theſe be S. Auguſtines expreſſe words in that place truly tranſlated, which you haue moſt vntruly and malitiouſly alleaged againſt vs, and againſt the hereſie (as you tearme it) of iuſtification by faith only, and did vtterly caſt away all care of good works, & godly life, as they did againſt whome S. Auguſtine did write, whereas we by faith onely iuſtifying vs, meane not to exclude the doing, but the merits of our good works. As for the Heretikes, which did miſtake the Scriptures,

and out of the wholsome words of S. Paule, did like Spiders sucke poysonfull iuyce, the same being turned into their owne infected nature, we accurse them to the pit of hell: And as for Libertines which turne the grace of God into wantonnesse, we say with S. Augustine: How farre therefore are they deceiued, which promise them-selues life by a dead faith? The vanitie and insufficiencie of onely faith, as Iames this blessed Apostle meaneth, we all graunt. For, as Augustine saieth, *De Grat. & liber. Arbitr. cap. 7.* We not vnderstanding that which the Apostle saieth, wee deeme a man to bee iustified by faith without the workes of the law: they thought he sayd, that faith was ynough for a man albeit he liue ill, and haue no good workes. In the same place by you cited, *lib. 83. quæst. 76.* he giueth righteousnes to faith, he taketh away the same from workes. Therefore whereas the Scripture in Iames saieth, Abraham was iustified by his workes, he sheweth thereby, that he was indued not with a vaine and imaginarie, but with a true and sound faith and righteousnesse, and that by his deedes he was declared, truely to haue been a righteous man: we giue vnto workes as much as by the Scripture we haue learned, ought to be yeelded: We do not of our workes frame a new Christ vnto our

selues,

ſelues; that we ſhould hope by their merites to be made righteous, and to obteyne by them the heauenly life. Theſe woꝛkes, this righteouſneſſe, this heauen, wee willingly leaue to you and your fellowes, who ſeeke to bee iuſtified. If you had well marked S. Auguſtine in his preface vpon Pſal. 31. Iames (ſayth he) in his Epiſtle, againſt them, which would do no good woꝛkes, preſuming of only faith, commended the woꝛkes of Abraham himſelfe.

And becauſe the Ieſuites referre vs to Rom. cap. 4. verſ. 1, I will ſet downe their words.

Verſ. 1. Abraham] The Apoſtle diſputing in this Chapter, as before, againſt them that thought they might bee iuſtified by their works, done without the grace of Chriſt and faith in him, propoſeth *Abraham* for an example, and proueth that he had no iuſtice, nor eſtimation of iuſtice before God, by any woꝛkes done before he had faith, and Gods grace.

Aunſwere.

TO the intent your cauilling may the moꝛe appeare, you ſay in this place the Apoſtle diſputeth againſt them that thought they might be iuſtified by their woꝛkes, done without the grace of Chriſt. But the Apoſtle

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in the Epistle to the Galathians auoucheth in the 5. Chap. agaynst them, which ioyned the workes of the law with the faith of Christ. In 4. vers. You are made voyde of Christ whosoeuer are iustified by the law, and ye are fallen from grace. And the Apostle vsing the testimonie of the Prophet Abacuk 2. Chapter vers. 4. Rom. 1. vers. 17. and Galathians 3. vers. 11. to proue that wee are not iustified by the workes of the law not after faith: for so he frameth the argument to the Galat. That no man is iustified by the law with God, it is manifest; because the iust shall liue by faith: but the law is not of faith, and so doth Chrysostome interpret Paule in Galat. 3. *Ostendit quod fides iustificet, testimonio Prophetæ Abacuk.*

Rhemists Roman. 4. vers. 2.

By workes.] If *Abraham* did any commendable workes before he beleeued Christ, as many Philosophers did, men might count him iust therefore: But in Gods sight (who accepteth nothing without faith in him, or that proceedeth not from this grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scripture reputing him as a iust

man,

man, giueth the cause thereof, saying: *Abraham* beleeued God, and it was reputed to him for iustice.

Aunswere.

ALL your shiftes cannot elude so playne Scripture, *Maledicta glossa quæ corrumpit textum*: S. Paule is fittest to expound his owne meaning, Galat. 3. vers. 8. But the Scripture foreseeing that God would iustifie the Gentiles, by faith, preached the Gospell vnto Abraham before, saying: in thee shall all the Nations be blessed. vers. 9. Therfore they which are of faith are blessed with faithfull Abraham: Abraham beleeued God, it was imputed to him for iustice. *Ergo*, his faith alone did saue him, neither his workes before, nor after.

Rhemists Annotat. Rom. 4. vers. 4.

To him that worketh] That is to say, he that presumeth of his owne works, as done of himselfe, without faith, Gods helpe, and grace: and saying that grace or iustification, were giuen to him for his workes, this man doth chalenge his iustification as debt.

Answere.

Aunswere.

Who do presume of their owne workes: but they which say by their works proceeding of grace, they do deserue or merit heauen, and that say their works can bee none other, but the value, desert, price, worth, and merite of the ioyes of heauen: as in your Annotat. 1. Cor. 3. vers. 8. you haue set downe: who do chalenge their iustification as debt: but the Popish Diuines, whose generall doctrine of their Schooles these late yeeres hath been: Euerlasting life is a reward due for our merites: euerlasting life, except it were a due debt, it were vncertaine; because hire is certaine, mercie is vncertaine. But confound grace and workes as you will, and compound with S. Paule if you can, Rom. 11. vers. 6. If it be of grace, not now of workes: otherwise now grace is not grace: but if of works, not now of grace, otherwise the worke now were not worke. Thus I haue seene a little according to your direction your Annot. Rom. 4. vers. 1. Now to follow you in S. Iames.

Rhemists. Cap. 2.

Vers. 22. Faith did worke with] Some Heretikes hold that good workes are pernicious to Saluation & iustification: other, that though they be not hurtfull but required,

quired, yet they be no cauſes or workers of Saluation; much leſſe meritorious, but are as fruits and effects iſſuing neceſſarily out of faith. Both which fictions, falſhods and flights from the plaine truth of Gods word, are refuted by theſe wordes, when the Apoſtle ſayth, that faith worketh together with good works, maketh faith to bee a coadiutour or Cooperator with works, and ſo both ioyntly concurring as cauſes, and workers of iuſtification: yea afterward he maketh workes the more principal cauſe, when he reſembleth faith to the bodie, and workes to the ſpirite or life of man.

Aunſwere.

IT were to bée wiſhed that you had nominated thoſe Heretikes, that wee might haue knowne them by their names. If any haue ſayd their workes are imperfect, and ſo pernitious for any man to place his confidence of euerlaſting life in his maimed and ſtayned obedience, they haue ſuch partners as you ſhall not for to ſaying bee able to attach of hereſie. S. Paule when as he abounded with moſt excellent workes, he denyed that hée obtayned righteouſneſſe or life thereby. 1. Cor. cap. 4. verſ. 4. Neither would he reioyce in

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any thing but in the crosse of Christ, Galath. 6. vers. 14. *Hieron. in Esaiam, cap. 64,* If we behold our owne merits, we must be driuen to desperation. And *Origen* vpon *Matth. Tract. 8,* Say that you are vnprofitable seruants (saith Christ) for notwithstanding we haue done all things that are commaunded, yet haue we done no good thing: for if our doings were good indeede, then were they not vnprofitable: but any good deede of ours is called good, not rightly or duly, but by abuse of speach. We say flatly, maugre the Deuill and Antichrist, that our works be not causes or workers of our saluation, much lesse meritorious. Rom. 9. vers. 16, It is not of him that willeth, nor of him that runneth, but of God ỹ hath mercy. 1. Tim. 2. vers. 5. 6. There is one God, and one mediator of God and men, the man Christ Iesus, who hath giuen him-selfe the price of redemption for vs: but if our works imbrued and drenched in the bloud of Christ, can pacifie the wrath of God, or make perfect our redemption, it is manifest there is not one mediator and redeemer, when as euery man is redeemed by his owne works. What blasphemie is this to say, or once to thinke, that Christ suffered death, and poured out his bloud, not that he him-selfe should saue vs by his bloud, but that he should

giue

giue the same power to our workes: that which you call fictions, falsehoods, and slights, shal be proued to be the fixed, faithfull, sure truth of God. Doth not S. Peter in the 15. of the Acts giue this vnto faith, to purifie our hearts, vers. 9. Doth not the same Apostle 2. Epist. cap. 1. vers. 5. make vertue, knowledge, temperance, patience, brotherly kindnesse, loue, the fruits and effects of our faith, after that by the preaching of the Gospell, and the spirit of God, we are made partakers of the diuine nature, vers. 4. The Apostle Iames doth not refute this doctrine by these words, faith worketh together with good workes, no more then S. Paule doth confute his owne doctrine, when he saith, Galath. 5. vers. 6. faith working by loue: thereby declaring, that a true faith is effectuall, and fertil of good workes. If you remember your marginall note vpon the 4. cap. Rom. vers. 2. Iustice before men, and Iustice before God, we graunt faith to be a coadiutor or cooperator with workes, and so both iointly concurring as causes, and workers of iustification before men: but if you come before God, take your answere of S. Augustine, in Psalm. 94. *Si Deus vellet pro meritis agere, non inueniret, nisi quod damnaret.* If God would deale with vs according to that we haue deserued, he should find nothing but that he might con-

demne. In that which you ioyne afterwards, whereas you say: yea afterward he maketh workes the more principall cause, when he resembleth faith to the body, and workes to the life or spirit of a man. The Lord open your eyes, that you may see this mysterie, & remoue this vaile from your eyes, of the confidence of your workes. We protest before God and all good men, that we neuer meant to make faith the chiefe & only cause of our iustification, but that the grace and mercy of God by our Sauiour Iesus Christ, promised to the faithfull in his holy word, is the principall & originall cause, and very fountaine of our iustification, and that faith not a dead faith (as they thought against whome S. James wrote) but a liuely faith being wrought in our harts by the word of God, and by the operation of the holy Ghost beleuing Gods promise of his mercy in Christ is the instrumẽtall cause in vs, whereby only we receiue our iustification, without the merit of our workes, & yet being iustified we are most bounden in all good workes as much as it shall please God to giue vs grace thereunto. I can but muse at your folly, which make workes the more principall cause of our iustification, because he resembleth faith to the bodie, and good workes to the soule: if either you had knowne the true scope of this Scripture, or the weake-

neſſe of an argument drawne from likeneſſe, *Omnis ſimilitudo claudicat*, you would not haue argued ſo fondly. S. Iames ſpeaketh of a dead faith, which is only an imaginarie, and mathematicall phantaſie, which is as farre different from a true chriſtian faith, as is a vizard from a mans face, an image from a man, a painted ſmoke from a burning flambe.

Rhemiſts Annotation. Iam. 2. ver. 23.

The friend of God] By this alſo another falſe and friuolous euaſion of the Heretikes is ouertaken when they feine, that the Apoſtle heere when he ſaith, works do iuſtifie, meaneth that they ſhew vs iuſt before men, and auaile not to our iuſtice before God, for the Apoſtle euidently declareth, that *Abraham* by his works was made or truly called, the friend of God, and therefore was not (as the Heretikes ſay) by his works approued iuſt before man only.

Aunſwere.

OVr true expoſition, howſoeuer it ſéeme vnto you a falſe and friuolous euaſion, yet I hope all that haue vſed that diſtinction are not Heretikes, for then is the Angell an Heretike, which ſo hath taught vs, Geneſis 22. verſ. 12. Now haue I tried that thou feareſt God, whē as thou haſt not withdrawen

from me thine only begotten sonne: as if he should say, by this deede was Abraham iustified, because he testified that he did truly beleeue in God, and by that meanes as the Apostle saith, the Scripture was fulfilled, and all did perceiue it for to be true, that he did beleeue in God, and that this was imputed to him for righteousnesse.

Rhemists Annotat. Iames 2. verſ. 24.

Not by faith only.] This proposition or speach is directly opposite, or contradictorie to that which the Heretikes hold. For the Apostle saith, man is iustified by good works, and not by faith only, but the Heretikes say man is not iustified by good works, but by faith only: neither can they pretend that there is the like contradiction or contrarietie, betwixt *S. Iames* speach, and *S. Paules*. For though *S. Paule* say, man is iustified by faith, yet he neuer saith by faith only, nor euer meaneth by that faith which is alone, but alwayes by that faith which worketh by charitie, Gal. 5. as he there expoundeth himselfe. Though concerning works also, there is a difference betwixt the first iustification, whereof *S. Paule* specially speaketh, and the second iustification, where-

of *S. Iames* doth more ſpecially treate, of which thing elſe-where there is ynough ſaid, ſee *Annot. Rom. 2. ver. 13.* The Fathers indeede ſometimes vſe this excluſiue *Sola*, only, but in far other ſenſe then the Proteſtants, for ſome of thē thereby exclude only the works of Moſes law, againſt the Iewes, ſome the works of nature and morall vertues, without the grace or knowledge of Chriſt, againſt the Gentiles, ſome the neceſsitie of externall good works, where the parties lack time and means to do thē, as in the caſe of the penitēt theef, ſome the falſe opinions, ſects, and religions, contrary to the Catholike faith, againſt heretiks, and miſcreants: ſome exclude reaſon, ſenſe, & arguing in matters of faith & miſterie, againſt ſuch as will beleeue nothing, but that they ſee or vnderſtand: ſome the merits of works done in ſinne before the firſt iuſtification: ſome the arrogant Phariſaicall vaunting of mans owne proper works and iuſtice, againſt ſuch as referre not their actiōs and good deeds to Gods grace. To theſe purpoſes the holy Doctors ſay ſometimes, that only faith ſaueth and ſerueth: but neuer as the Proteſtants would haue it, to exclude frō iuſtification and ſaluation, the

cooperation of mans free will, dispositiós & preparations of our hearts, by praiers, penance, and sacraments, the vertues of hope & charity, the purpose of well-working, and of the obseruation of Gods cómaundements, much lesse the works and merits of the childrē of God, proceeding of grace and charitie, after they be iustified, and are now in his fauour, which are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice and saluation.

Aunswere.

YOu would faine make vs opposite or contradictorie to S. Iames, but neuer shall you bring it to passe, till you haue made S. Iames contrary to S. Paule: the principall shew of your reasoning consisteth heerein, for though S. Paule (as you say) do affirme that a man is iustified by faith, yet he neuer saith by faith only. If we can proue that by necessary illation, this word only is implied in ỹ Apostles words then either you shalbe compelled to confesse S. Paul to be cōtradictory to S. Iames, or elsse to accord with S. Augustine, or rather wᵗ S. Iames himself by his own discourse opening his own words. Now to proue ỹ S. Paul did mean faith only, I pray you to cōsider these reasons out of ỹ Apostle himself. Paul doth couple nothing

with

with faith in this busines, therfore he teacheth that faith alone is sufficient. For if it haue nothing coupled with it, in iustifying of vs, then it is manifest, that faith alone doth iustifie vs: for whatsoeuer may seeme any thing at all to iustifie vs, that altogether is remoued frō faith in iustification, for what might a man think to be ioyned with faith in this cause? I deeme, he will say workes: therfore if workes be disioined, it remaineth, and that necessarie, that we are iustified by faith alone. Heere therefore Paule speaking in his owne words, Rom. 3. 28. we gather ỳ a man is iustified χωρὶς ἔργων νόμου, without the workes of the law. And againe, he which worketh not, but beléeueth him which iustifieth the vngodly, his faith is imputed for righteousnes. Rom. 4. ver. 5. Againe therefore by the works of ỳ law shal no flesh be iustified in his sight. Rom. 3. ver. 20. Againe, euen as Dauid doth pronounce ỳ man to be blessed, to whome God doth impute righteousnes without workes, Rom. 4. ver. 6. And in another Epistle more clerely, knowing ỳ a man is not iustified by ỳ workes of ỳ law, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, but by the faith of Iesus Christ: what could be said ỳ more could confirme our sentēce or meaning: for if not by ỳ workes of the law but by faith we are iustified, then ỳ must needs folow, ỳ we are iustified by faith alone:

Hereunto may be added, that he writeth we are iustified freely, and by the gift of God: for by grace (saith the Apostle) ye are saued by faith, and that not of your selues, it is the gift of God, least any man should boast, Ephes. 2. vers. 8. 9. And in another place, they are iustified freely through his grace. *Gratis eius gratia.* Rom. 3. vers. 24. If these things do not satisfie you, then I pray you answere me this argument, If we be not iustified by the works of the law, if to him which worketh not, but iustifieth the vngodly, his faith is imputed for righteousnesse: If by the works of the law no man is iustified, If righteousnesse be imputed without workes, if freely, if of grace, if by the gift of God, to conclude, if we are not iustified but by faith: Then we are iustified by faith alone: The Antecedent is true, therefore the consequent we graunt, though faith only iustifie, yet is not faith alone. But as a Queene accompanied with her maides of honor, is only Queene, and yet not alone hauing her traine wayting vpon her: and as the eye in the bodie seeth only, and yet not alone without the rest of the members, so although faith only iustifie, yet she is not alone, but hath hope, charitie, patience attending vpō her as hand-maids, to do the will of her God. Concerning your first & second iustification,

S. Paule

S. Paule neuer knew any ſuch diſtinction: for Galat. 2. after his cõuerſion verſ. 20. And the life which I now liue in the fleſh, I liue by the faith of ẏ ſonne of God, who hath loued me, & giuen him-ſelfe for me. As this iuſtification by faith was firſt, ſo ẏ Apoſtle maketh it ẏ latter, reſting only in that, not ſeeking any ſecond. It is well the light of truth hath ſo far-forth ſhined vnto you, that you could find in ẏ Fathers this *Excluſiue ſola* only: For otherwiſe Origen would haue conuinced your folie, *in Epiſt. Rom. cap. 3. lib. 3. Vbi eſt gloriatio tua? Excluſa eſt: Dicit ſufficere ſolius fidei iuſtificationem.* Likewiſe Heſychius *in Leuiticum. lib. 4.* The grace of God is giuen only of fauour, and is receiued and embraced by only faith. Chryſoſtom vpon the Epiſtle Galat. cap. 3. *Illi dicebant, qui ſola fide nititur: execrabilis eſt, &c.* The falſe Apoſtles ſayd, whoſoeuer ſtayeth himſelfe by only faith, is accurſed: Contrariwiſe, S. Paule, that whoſoeuer ſtayeth himſelf by only faith is bleſſed. Theſe with others are witneſſes of our ſound, and Catholike doctrine of our iuſtification by faith only: as theſe Fathers are playne in this point, ſo contrarie to their manifeſt wordes, you would forge an other ſenſe. The falſe Apoſtles among the Galathians did not ſhut out grace nor Chriſt: but as Chryſoſtome before alleadged teſtifieth,

sieth, that the Apostle S. Paule iudged them to be blessed which stayed vpon faith only. I allow not your instance of the theefe, whom you make emptie of good workes, whose faith in that most short time, was vnspeakablie effectuall, in making it selfe manifest by good workes, for he reproued the blasphemies and wickednesse of the other theefe, he detested his former offences, with an assured and altogether a maruellous faith, in the very ignominie of the Crosse, all the rest of the Disciples holding their peace, he acknowledgeth Christ to be an euerlasting king, and calleth vpon him as a Sauiour: but the acknowledging of sin, the inuocation of God the Father in Christ, and giuing of thanks are most excellent workes of the first Table. Likewise, in the Pharisie what can you reproue, wherein your selues are not to be reprehended? he vaunted of his workes, you boast of your merites: he bragged of his keeping of some parte of the lawe, you glorie in your workes of supererogation, that you fulfill all the measure of obedience due to God, with an ouer-plus of righteousnesse: he ascribed all this to the grace of God: you arrogate part to your freewill. As in this your glose you talke of the cooperation of your freewill. Your preparations, whereas S. Paule 2. Cor. 3. vers. 5. saieth: that wee are meete it

is of God: Philip. 2. verſ. 13. For it is God that worketh in you, both the wil and the déed, according to his free good wil. 1. Cor. 12. ver. 3 No man can ſay the Lord Jeſus, but by the ſpirit of God. If the Phariſie were now aliue, he would ſhake you by the hands as his younger brethren, you Jeſuites, hearing you thus to ruffle, not onely in your diſpoſitions and preparations to iuſtice, but much more if the ſound of the meritorious cauſe of your greater iuſtice and ſaluation by the Trumpet of your Annotations might come to his eares.

Verſ. 25. Rahab.

This Apoſtle alleadgeth the good workes of Rahab, by which ſhe was iuſtified: and S. Paule (*11. Hebrewes*) ſayth, ſhe was iuſtified by faith: which are not contrarie one to the other; for both is true, that ſhe was ſaued by faith, as one ſayth, and that ſhe was ſaued by her workes, as the other ſaith. But it were vntruely ſayd, that ſhe was ſaued, either by only faith, as the Heretikes ſay: or by only good works, as no Catholik mā euer ſayd. But becauſe ſome Iewes & Gentil Philoſophers, did affirme; they: ꝑ they ſhould be ſaued by the works of Moſes law. Theſe, by their moral works

There-

Therefore S. Paule to the Romans disputed specially agaynst both: prouing that no workes done without or before the faith of Christ, can serue to iustification or saluation.

Aunswere.

YOur marginall note is the abridgement of your whole Annotation. S. Paule nameth faith, and S. Iames workes, causes of iustification: but neither the one, faith only, nor the other, workes only. I aunswer, S. Paule named faith, as the instrumentall cause of our iustification, but the efficient cause he nameth the grace of GOD, as he testifieth Ephes. 2. vers. 8. For you are saued by grace through faith, and not of your selues, it is the gift of God. And S. Iames maketh workes as the effects of iustification. S. Paule disputed not only agaynst vnbeleeuing Iewes, and Gentill Philosophers, but agaynst beleeuing Iewes that beleeued in Christ, and ioyned with grace the Ceremonies of the law, yea and the moral workes of righteousnesse: to whom the Apostle sayth Galat. 5. vers. 4. Ye are made voyde of Christ whosoeuer are iustified by the law, and ye are fallen from grace.

Rhemiſts Annotation verſ. 26.

Faith without workes is dead.] S. *Iames* (as the Proteſtants fayne) ſayth that faith without good works, is no faith, and that therefore it iuſtifieth not, becauſe it is no faith. For he ſayth that it is dead without workes, as the bodie is dead without the ſoule; and therefore being dead hath no actiuitie or efficacie to iuſtifie or ſaue. But it is a great difference, to ſay, that the bodie is dead, and to ſay, it is no bodie: euen ſo it is the like difference, to ſay that faith without workes is dead, and to ſay, that faith without workes is no faith. And if a dead body, be notwithſtanding a true bodie, then according to *S. Iames* compariſon here, a dead faith, is notwithſtanding a true faith, but yet not auaileable to iuſtification, becauſe it is dead: that is, becauſe it is onely faith, without good workes.

And therefore it is a great impudencie in Heretikes, and a hard ſhift to ſay, that the faith of which the Apoſtle diſputeth all this while, is no true, or properly called, faith at al, it is the ſame faith, that *S. Paul* defined, and commended in all the 11. Chapter to the *Hebrewes*, and the ſame

which is called the Catholike faith, and the same which being formed, and made aliue by charitie, iustifieth: Mary true it is, that it is not that speciall faith, which the Heretikes fayne onely to iustifie; to wit, when a man doth firmly beleeue, as an Article of his faith, that himselfe shall bee saued: This speciall faith it is not, whereof the Apostle here speaketh, for neither he, nor *S. Paule*, nor any other sacred writer, in all the holy Scriptures, euer speake, or knewe of any such forged faith.

Aunswere.

YOu would fayne build an argument vpon a similitude: but you know such similitudes do rather illustrate then proue a matter, and such argumẽts do either limpe, yea rather halt downe right, then runne roundly on al fower: Howsoeuer you please your selues in comparing faith vnto the bodie, and good workes to the soule: yet the wise and learned, haue rather likened true faith to the soule, and good workes to the bodie: for as the bodie hath no life of it selfe, but only of the soule: euen so workes haue no life of themselues, but only of faith. But a dead faith with you is a true faith, so is a fire

with

without heate, a true, and a reall fire: of ſuch a faith S. Iames ſayth in this Chapter. verſ. 19. *Dæmones credunt & contremiſcunt:* The Deuills beleeue, and quake for feare, if the wicked without good workes haue a true faith, then the Deuill likewiſe hath a true and reall faith: you ſay it is great impudencie in Heretikes, and a hard ſhift to ſay, that the faith of which the Apoſtle diſputeth, all this while, is no true, or properly called, faith at all. Let vs ſee whether this impudencie and hereſie may not bee caſt vpon Sainct Iames himſelfe by the euidence of his owne words: What auaileth my Brethren, if a man ſay he hath faith, and hath no workes: Iacob. 2. verſ. 14. By this beginning it is not obſcure, what manner of faith Sainct Iames meaneth, placed in a certaine vayne vaunt of wordes, and not approued by any workes: For that faith which hath no workes, is a fayned faith. But of that faith which wanteth workes Iames ſpeaketh, as it is cleere by the very wordes: wherefore it is manifeſt that the Apoſtle doth ſpeake here of a fayned faith, ẏ which is more manifeſt of that which followeth. For he ſpeaketh of ſuch a faith, which doth not helpe the naked and poore, but in words & wiſhes only: verſ. 15. Go in peace, warme you, and be you filled: & yet performeth nothing ẏ they deſire.

This

This is a fayned faith, the which Iames also because it wanteth deedes, he calleth it a dead faith: vers. 16. Then he concludeth, that the same is a true faith, which can bee shewed by workes, when as the same is no such faith: it followeth, that it is no true, but a dead and a fayned faith. But that which he subioyneth, taketh away all doubt. For wilt thou be taught, what faith Iames doth denie to be *effectuall* to righteousnes and saluation vers. 19. You may know that, of that, of these words: Thou doest beleeue that there is one God, Thou doest well: the Deuills beleeue and tremble. He speaketh of that faith, which falleth into the Deuills themselues. But that faith is fained, counterfaite, and dead. Therefore this is that faith, whereby alone, Iames doth denie vs, to be iustified. Augustine in his Booke *De fide & operibus. cap. 14.* Iames is greatly agaynst those which are so wise to thinke, that faith is auaileable to saluation without workes, that he compareth them to Deuills. Hereby it appeareth that Saint Augustine meant, that S. Iames meant not a true faith, except the Deuills faith be a true faith.

You adde further, that it is the same faith that S. Paule defined Hebr. 11. and the same that is called the Catholike faith. Oh how you mistake the Scriptures: and being a faithles

faithles generation, doe not knowe what a true faith meaneth. Is this faith without woꝛkes, a true faith? Is this faith the ſame faith, which the Authoꝛ of the Epiſtle to the Hebr. doth meane? Why then was not the Deuil canonized among the Saincts? why was he not reckoned among Abel & the reſt? By the vertue of that faith ſpecified by the Apoſtle, many were ſtoned, cut in ſunder, being killed with the ſwoꝛd were ſlaine: they wandꝛed vp & downe in ſheepes cloathing, and goates ſkinnes, being deſtitute, oppꝛeſſed, and euill intreated: Hebr. 11. verſ. 37. Therfoꝛe I maruell you are ſo ſhameleſſe, to affirme, that this faith, which S. Iames affirmeth to bée common with the Deuills, and that faith which in the Epiſtle to the Hebr. is made only pꝛoper to the Saincts, is all one.

Mary true it is (ſay you) that it is not that ſpeciall faith, which the Heretikes fayne only to iuſtifie, to wit, when a man doth firmly beleeue, as an Article of his faith, that himſelfe ſhalbe ſaued: this ſpeciall faith it is not, whereof the Apoſtle here ſpeaketh, foꝛ neither he, noꝛ S. Paule, noꝛ any other ſacred writer in al the holie ſcriptures, euer ſpake, oꝛ knew of any ſuch foꝛged faith.

You binde it ſolemnely with Mary, that it is not the ſpeciall faith, which the Heretikes fayne only: who be thoſe Heretikes? The Apoſtles trow we which (as the Creede, which hath their name) taught vs this ſpeciall faith: I beleeue in

God the Father: and not wee beleeue. Or the Prophet Dauid Psal. 63. vers. 1. O God thou art my God, earely will I seeke thee, &c. Or S. Augustine *De ciuit. Dei. lib. 1. cap. 29. Deus meus, vbique præsens est, vbiq; totus, nusquam inclusus?* My God is euery where present, euery where whole, no where inclosed, or shut vp. Or it may be S. Paule is that speciall Heretike, who doth specially countenance this speciall faith, Galat. 2. vers. 20. I liue in the faith of the sonne of God, which hath loued me, and hath giuen himselfe for my sake. Heare whether Chrysostome bee not accessarie with him in this heresie (as you call it) writing vpon Genes. Hom. 34. S. Paule sayth, Christ hath loued me: O Paule, the benefite that is common to all, thou vsest as peculiar to thy selfe: yea verely, sayth S. Paule, For albeit that sacrifice were offered for al mankinde, yet for the loue that I beare toward him, the thing that was done to all, I accoumpe as proper, and seuerall to my selfe alone. Thus the manner of the Prophets is to do, and say: O God my God: notwithstanding he is the God of all the world: but this is speciall and peculiar to loue, of things common to make things peculiar. Thou saiest, Christ hath loued me: what saiest thou: Hath Christ loued thee only, and no man els? No (saith Paule) he hath loued al mankinde: but I owe him thankes, as if he had loued me alone, & had giuen himself only for me. Now

by

by this time I think you see what cause of blushing you haue (which lay impudencie to our charge) in saying, That neither S. Paule, nor any other sacred writer in al the holy scriptures, euer spake, or knewe of any such speciall faith, which you call forged: because in your Annotation vpō the 24. vers. of this 2. cap. you referre vs to the Rom. 2. I will set downe your owne wordes.

Rhemists Annot. Rom. 2. vers. 13.

Not the hearers] This same sentence agreeable to Christes words, (*Mat. 7. 21.*) is the same very ground of *S. Iames* disputation, that not faith alone, but good works also do iustifie. Therefore *S. Paule* (howsoeuer some peruersly conster his wordes in other places) meaneth the same, that *S. Iames*. And here he speaketh not properly of the first iustification, when an Infidel or ill man is made iust; who had no acceptable workes before, to be iustified by: (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustificatiō, or increase of former iustice, which he that is in Gods grace daylie proceedeth in, by doing all kind of good works, which be iustices; and for doing of which, he is iust in deede before God: and of this kind doth *S. Iames* namely treate. Which is directly against the Heretikes of this time, who not

only attribute nothing to the workes done in sinne and infidelitie, but esteeme nothing at all, of all Christian mens workes, toward iustification & saluation, cõdemning them as vncleane, sinfull, pharisaical, which is directly agaynst these & other Scripture, and plaine blaspheming of Christ and his grace, by whose spirit & cooperation we do them.

13. *Shall be iustified*] Of all other Articles deceitfully hãdled by Heretikes, they vse most guile in this of iustification: & specially by the equiuocation of certaine words, which is proper to all contentious wranglers, and namely in this word *Iustifie*. Which because they finde sometime to signifie, the acquiting of a guiltie man of some crime, whereof hee is in deede guiltie, and for which hee ought to bee condemned (as by mans iudgement, either of ignorance or of purpose, often a very malefactor is deemed or declared, and pronounced innocent.) They falsly make it to signifie in this place, and the like, whersoeuer man is sayd to bee iustified of GOD, for his workes or otherwise: as though it were saied, that God iustifieth man, that is to say, imputeth to him the iustice of Christ, though he be not indeed iust: or of fauour reputeth him as iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous

doctrine againſt God, making him either ignorant who is iuſt, and ſo to erre in his iudgement, or not good, that can loue and ſaue him, whome he knoweth to be euil. And a maruelous pitifull blindnes it is in the Churches aduerſaries, that they ſhould thinke it more to Gods glory, and more to the commendation of Chriſtes iuſtice, merits, and mercy, to call and count an ill man ſo continuing, for iuſt, then by his grace and mercy, to make him of an ill one, iuſt indeed, and ſo truly to iuſtifie him, or as the word doth heere ſignifie, to eſteeme and approue for iuſt indeede, him that by his grace keepeth his lawe and commaundements: for that the keepers or doers of the commaundements be iuſt and ſo reputed, it is plaine by the correſpondéce to the former words, Not the hearers are iuſt, but the doers, whereupon *S. Auguſtine de Sp. & lit. ca. 26. tom. 3.* hath theſe words, whē it is ſaid, The doers of the law ſhalbe iuſtified: what other thing is ſaid then, The iuſt ſhall be iuſtified, for the doers of the law verely are iuſtified, for the doers of ỹ law verely are iuſt.

Aunſwere.

YOu erre not knowing the Scriptures, for the Apoſtle in that Rom. 2. verſ. 13. applying that vniuerſall accuſation of man-kind, doth ſeuerally apply the ſame both to Gentiles and

Iewes, and because the Iewes gloried in the law, he vseth a preuention against them, that the same law doth not excuse them, but condemne them, because not to heare the law, but to kepe the law doth iustifie. We confesse a righteousnesse, which he that is in Gods grace, dayly proceedeth in according to ỹ Scripture, 1. Iohn 3. vers. 7. He which doth righteousnesse, is righteous, meaning, that they are not iust, which abstaine from vices, but they which do righteous things. See also in another place, Apoc. 22. vers. 11. *Qui iustus est, iustificetur adhuc.* He which is iust, let him be more iustified. We are not ignorant, that there is such a righteousnes, but we deny vtterly that by this righteousnes we do obteine eternall life, the which, neither Moses, nor Ioshua, nor Dauid, neither any other, hath obtained, but by faith imbracing Christ, as the Apostle in the Epistle to the Hebrewes, doth most manifestly declare: For by the works of the law, no flesh is iustified, Galath. 2. vers. 16. Also in another place he saith, Blessed is that man, to whome righteousnes is imputed, without works, Rom. 4. vers. 6. If we attribute nothing to the works done in sinne and infidelitie, I hope we haue the Apostle partner with vs, Rom. 14. vers. 23. But whatsoeuer is not of faith, is sin: and Hebr. 11. vers. 6. But it cannot be that any man can please him without faith: if toward iustification and salua-

tion we say Christian mens workes are nothing auaileable, we haue S. Paule to hold with vs. Gal. 2. vers. 21. For if iustice be by the law, then Christ died without cause. Otherwise we say the workes of the Godly to be the gift of God, to please God, and that a most ample and large reward is promised, and shall be performed vnto them. Yet that they are not perfect, as the law of God requireth, neither void of all fault, for that contagion of sin which hath corrupted our nature, neither can be vtterly extirped in this life. But the Lord doth so approue the Godly mens workes, as he doth entertaine the Godly themselues: For although Gods children do labour with many diseases of sin, notwithstanding God doth loue them for Christes sake, so God doth allow our workes, albeit not altogether perfect, he rewardeth them, & testifieth that they are acceptable vnto him. But that any man should say that the workes of the Saints are nothing but vncleane, sinfull, pharisaicall, we neuer said so: for in the Saints and regenerate, there be most excellent gifts of the holy Ghost, as faith, hope, loue, patience, humblenes, meekenes, peace, ioy, temperãce, hatred of sin, desire of righteousnes: these, & such like, God doth accept of in his children, and of mercy doth crowne his good gifts in them, *Gregor. Moralium. lib. 9. cap. 14. Omnis humana iustitia, iniustitia esse conuincitur, si districtè iudicetur*, All mans righteousnes is conuinced

iudged to be vnrighteousnes, if it be narrowly iudged. In this article we vse no deceit, neither guile, and are no more wranglers then the holy Scriptures & holy Fathers. And the God himselfe of your Schoolemen, *Thomas in Galat. 3. lect. 4. Opera non sunt causa, cur aliquis sit iustus apud Deum, sed potius sunt executiones & manifestationes*, Works are not the cause why any mã is iust before God, but rather the executions and manifestatiõs of iustice, see *Aug. de verb. Apost. Ser. 15. Hier. lib. 1. aduers. Pelagian. Bernard. in Cantic. Ser. 73. Si iniquitates obseruaueris*, If he shall marke the iniquities, yea euen of the elect, who shalbe able to abide it? And againe, *Memorabor iustitiæ tuæ solius, ipsa enim est mea, nempe, factus es mihi tu iustitia a Deo*, I will make mention of thy righteousnes only, for that it is mine, to wit, thou art made vnto me righteousnes from God. The Apostle Act. 13. vers. 39. he saith, that we are iustified by Christ from all those things frõ which we could not be iustified by the law of Moses. God doth not accompt him iust, or impute righteousnes vnto him, that still continueth in his sins: your blindnes is great that cannot see ꝑ cleere light of ꝑ scriptures. Psal. 130. vers. 3. If thou shalt marke our iniquities, O Lord, Lord, who shalbe able to abide? & the same Prophet counteth the man to be blessed, to whõ the Lord doth impute righteousnesse without works, Psalme 32. [illegible] Rom. 4. vers. 6.